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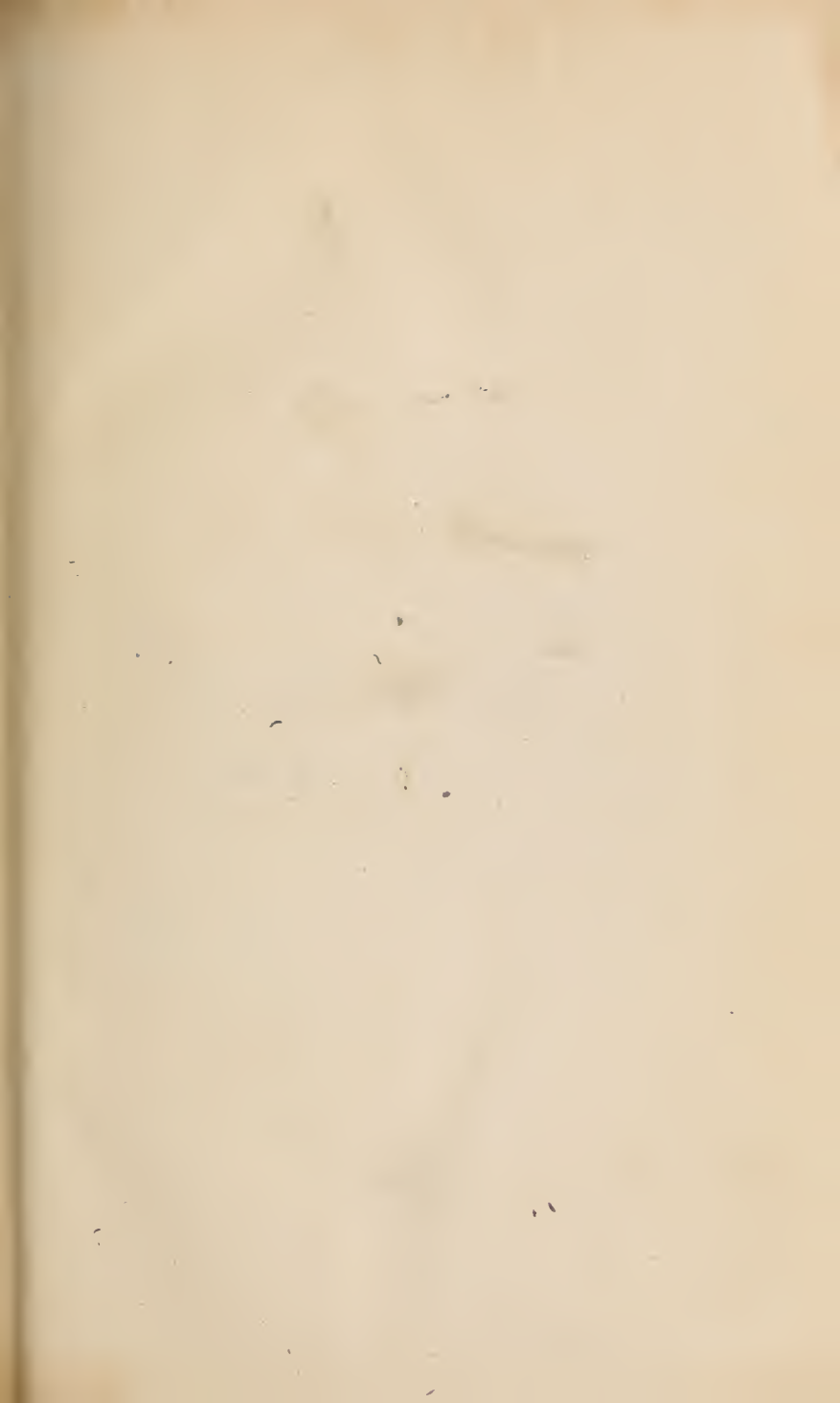
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THE
AFRICAN REPOSITORY.

Vol. XLI.] WASHINGTON, OCTOBER, 1865. [No. 10.

For the African Repository.

"WE SEND THEE STRENGTH!"

RESPECTFULLY INSCRIBED TO THE REV. DR. McLAIN, ON THE SUCCESS OF
HIS MISSION TO BARBADOS.

"We send thee strength to strike away the jungle's thorny cave,
And where the Oleander towers
And lifts its gorgeous crown of flowers
Make richer harvests wave!"—

So sang SIGOURNEY:* nor sublimer muse
Did words prophetic into song infuse:
The doubts of Ages melt, as mists, away
Before the splendors of thy dawning Day,
Unbound—recovered—hopeful Africa!
The seeds of promise rapidly are sown,
Which shall o'ertop thine ancient heathen throne;
Thy gods shall kiss the dust; thy people be
Fore'er established in their liberty.
For this the good are pledged;—a faithful band
Have long and well essayed the helping hand:
E'er and anon, their ships go out to sea
Freighted with succor priceless unto thee!

"*We send thee strength!*" the dear SIGOURNEY cries,
And past three hundred sound their glad replies:
Impatient leave the Islands of the West,
And seek new homes on thy maternal breast;
The stout brig Cora from Barbados bears
Thy germs of empire, and thy future heirs!

*In a poem addressed "To Africa," and re-printed in the July number of the Repository.

Monrovia spreads her arms of welcome wide,
And hails, exultant, the incoming tide!

"*We send thee strength!*" Before their iron blows
The jungle's hidden treasures shall disclose!
Thy rescued acres bared before the sun
Shall into harvests all luxuriant run:
On many a covert, wild and dank, shall rise
Palatial homes to greet thine ardent skies:
The beasts that erst were masters of the field,
To these enlightened intellects shall yield.

"*We send thee strength!*" which, while it rears for thee
A mighty empire on thy land and sea,
Shall yield just tribute to the ONE whose hands
First gave foundation to thy fertile lands;
Whose architecture meets the enamored eye
In tints of earth and garniture of sky;
Whose peerless vesture of celestial light
Shall trail its splendors through thy vanquished night:
Whose holy smiles shall be thy happiness—
Whose holy favor all thy ways shall bless!

The GOD of Christian empires be thy trust,
Afric restored, and rising from the dust!
HE will support the pillars of thy State:
HE will conduct thee to most glorious fate!

WASHINGTON, D. C., September, 1865.

G. M.

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EMIGRATION, AS AID TO EVANGELIZATION OF AFRICA.

The arrival at Monrovia, May 10, 1865, of three hundred and forty-six emigrants from Barbados, W. I., is regarded as an event of much significance in the history of Liberia. They were cordially welcomed, and at noon of the 13th of May, the male members of the Company were formally received by President Warner. On the following Sabbath afternoon a sermon adapted to the occasion was, by request, delivered in Trinity Church, Monrovia, by Rev. Alexander Crummell, B. A., Professor in Liberia College. The discourse was founded on Deuteronomy xxvi: 1-11, and abounded in energetic thoughts and reminders of duty.

REV. MR. CRUMMELL'S SERMON.

These words are a part of that summing up of the Exodus, made by Moses to the Israelites, as *he* was on the eve of his departure, and they well nigh the

close of their journey through the wilderness. The whole process of their colonization was now about to close; the land of promise, from the top of Pisgah, was suffered to greet his eyes; allotments of land, as the first lesson this evening showed us,* had been given to *three* of the tribes, and full preparations made for a new chieftain to lead them across Jordan into the promised inheritance of the Lord. The Prophet avails himself of this pause in his and their history, to relate unto them all the marked peculiarities of their history and migration; and to point out to them God's agency therein, and His intents and purposes.

They had been nigh four hundred years in servitude in Egypt. Their fathers, during all their sojourn in that land, had suffered the keenest miseries and afflictions. But God had never suffered their bondage to be, entirely, at any time, unmixed and absolute evil. "In all their affliction he was afflicted, and the Angel of His presence saved them: in His love and in His pity, he redeemed them." † Large providential favors were mingled with their sore trials; in all their tribulations, they were still God's people; much temporal prosperity, yea, even miraculous increase had been given them; the spectacle of high civilization was continually set before their eyes. Thus, in various ways, they were going through a system of mental and moral training. God was preparing them then for another land, and far distant duties. Generations passed away; and many a soul sank, and many a spirit fainted, and many a despairing man laid down and died; but the work went on. By and by, when God was ready for his own large ends and purposes, then He commenced the processes and the policies for that noble work, which tells, even in our day, in every Christian church and household in the world. The two special expedients to that end were, First, colonization, at God's bidding, from Egypt; and secondly, a re-settlement in the land of Canaan, *under the immediate direction of the Almighty.*

Doubtless it was a great trial to the children of Israel to leave that land, which time had now succeeded in making their home. How great a trial it was may be seen in their reluctance at the first, to follow the leader whom God had given them; and in their frequent sighings in the wilderness for their old home. "We remember," said they, "the fish which we did eat in Egypt freely; the cucumbers, and the melons, and the leeks, and the onions, and the garlick; but now our soul is dried away; there is nothing at all beside this manna, before our eyes." ‡

But the hand of God was upon them; and when His hand is upon a people, it is destiny, and they cannot resist it. His hand was upon them; His hand guided them through all that "terrible" journey through the wilderness, which never passed away from their memories. For He had a great work for them to do; and this process of migration was the passage, through which they were to enter upon and to do that work.

This subject of colonization then is a *pregnant one, and a sacred.* We find

* Joshua i.

† Isaiah lxiii. 9.

‡ Numbers xi, 45.

it here in our Bibles, associated with some of the most important of God's plans and purposes. We find it here in the upturned faces of many men, women, and children; just touching our shores, singing the "songs of Zion," joining in olden Litanies, for the first time, "in a strange land," in this House of God. On this occasion, therefore, it will not seem unmeet that I call your attention to the *subject of colonization, especially in its relation to God's great work of evangelization.*

I am afraid I shall be somewhat lengthy; for it was only yesterday noon, I was requested to address you; and I have had but one single day for preparation. And as I have written in very great haste I am sure I shall hardly be equal to the subject; but I trust that under the circumstances, you will kindly bear with my imperfections.

I. The first point to which I beg to call your attention is the fact that emigration and colonization have ever been among the commonest movements of mankind. Nothing is more manifest in history than the wanderings of families and clans and tribes from one locality to another; creating new homes, and forming new nationalities. All along the tracks of time we see traces of such movements, on every soil of earth. Indeed, the fact of emigration is almost coeval with humanity itself; for it presents itself among the earliest of human records. It seems to have been a spontaneous, instinctive tendency of human nature; faint traces of such dispersions being discoverable, even before the days of Noah, among the descendants of Adam.* Then, immediately after the flood, so soon as family life began again to show itself, we read the significant words, "These are the three sons of Noah, and of them the whole earth was overspread."† And the same idea is more explicitly set forth in the chapter following, where the like genealogy of Noah's family is given, and where we are told "that by these were the nations divided in the earth after the flood."‡

This then we may take as a germ of the whole history of colonization. Here we stand at a great fountain-head of that broad stream of emigration which has filled all lands, and peopled multitudinous isles and continents. After the deluge burst three distinct groups of race and family, from the sons of Noah, each the common parent of divers and renowned peoples, whose names and deeds have filled the page of history.

Then we have those great events of dispersion which scattered abroad the Tartars through Asia; the movements which, in remote history, peopled the isles of the Pacific; the migrations which spread abroad the Malay family through portions of both Africa and America; the navigations which sent the Phœnicians along the coasts of both Africa and Europe; and those other great colonizing upheavals which have sent the Celtic race from Asia through all Europe.

In more modern periods we ourselves have seen the Northern nations of

* Genesis vi, 1-15.

† Ibid. ix, 19.

‡ Ibid. x, 32.

Europe, streaming out from their crowded homes to their own antipodes; and these again reproducing the forms of their olden nationalities, religion, and domestic life, amid the wildernesses of new worlds.

They have gone out from their ancestral homes, in commercial ventures, in incipient colonies, in corporations, in missions; and have raised up on the shores of America, of New Holland, and even of Africa and Asia, States, and Commonwealths, and Empires, already rivalling their father lands in population, in the energy of laws, in the influence of letters, in the vitalizing power of religion.

And thus you may see that emigration is a marked feature of the world's history; and that the transplantations of fragments of the children of Africa to this Western Coast, is not an exceptional fact; is not an isolated event. Colonization is history; prompting whole races of men, and determining the destiny of nations and continents.

II. But in the second place I remark, that these migrations of men have been *providential* events, ordered and regulated by the Divine will. Emigration, I mean to say, is not a casual or fortuitous thing. Both in its facts, and in all the principles and ideas connected with it, we may discover evidences of a large and comprehensive plan, which excludes all ideas of the accidental or adventitious.

* * * * *

In what other way, I ask, will you account for those marked incidents in human history, where, from seeming disastrous causes, have flowed out most signal and saving results? Look, for instance, at the early history of the Israelites. See the way in which God brought them into Egypt. Note their four centuries of servitude there; and then, at length, their triumphal exodus therefrom under Moses. And now can *you*, or *you*, or any other man, blind your eyes to the fact, that all the magnitude of this story grew out of the providential events connected with the sale of Joseph by his wicked brethren? And then, if you place this large fact beside its seeming insignificant causes, how can you do otherwise than did Joseph himself; that is, run up from the painful details of his sufferings to the sublime philosophy which he announces to them:—"It was not *you* which sent me hither but God!"* And what does this suggest but the immediate remembrance of that signal parallel of history, so painful and so personal to ourselves, viz: the forced and cruel migration of our race from this continent, and the wondrous providence of God, by which the sons of Africa, by hundreds and by thousands, trained, civilized, and enlightened, are coming hither again; bringing large gifts, for Christ and his Church, and their heathen kin!

I know indeed that other, darker thoughts, are the more natural ones to our fallen nature. I know how much more prone we are to dwell upon our griefs and injuries, than the merciful providences which are intertwined there-

* Genesis xiv, 8.

with. And I must perforce yield somewhat, to-day, to the melancholy musings which contemplate, with a guilty, ancestral wrongs.

Think, indeed, if you please; think, as you cannot but think, when you stand upon this soil, and look abroad upon that ocean, once so disastrous to our poor forefathers;—think of that long, long night of agony and desolation which covered Africa, as with a pall, generations upon generations! Think of that fearful hurricane of disaster and death, which, for nigh three hundred years, has swept over the towns and villages, and hamlets of this Western Coast, even to the far interior, carrying agony to multitudinous breasts of parents and helpless children! Think of that bloody and murderous colonization, which, in the holds of numberless “pestiferous barks,” bore millions of men and women and babes into a forced exile, to foreign strands! Think of all the murder, and carnage, and revenge, and suicide, and slaughter, on *this* continent and the *other*, which flowed from all this dark history, as a black river of death! Think of that glorious sea, made to image the majesty of its Maker; despoiled of its beauty, dyed with human gore, blackened with human crime, robbed of its harmony, and made to send up, through long centuries, one ceaseless wail of despair and woe to a just and holy God! Think of all the painful tasks, the forced labor, the want, the deprivation, the lashings and scourgings, the premature deaths; continued from generation to generation, on many and many a plantation; transmitted as the only inheritance of poor helpless humanity, to children’s children.

Think of all these things, which are indeed but partial pictures of many a sad tale from the lips of your fathers and mine; their own sad experience, or that of their sires; and yet when you have told all this dread story, I would turn with you to another and a fairer page. Amid all the morbidity of these cancering thoughts, my mind, I must confess, would fain run out to the adjustments and compensations which a just and holy God has intermingled with His dark and mysterious dispensations. And a brief reference to this feature of divine Providence will justify, I think, such peculiarity of thought.

For, first of all, our forefathers, in remote generations, “when they knew God, glorified him not as God,” and “did not like to retain Him in their knowledge;” and from age to age their sons, *our* ancestors, wandered off further and further from the true God, and kept heaping abominations upon abominations through long centuries, until the divine patience was exhausted, and God withdrew from our sires and their habitations, and extinguished the “forbearance and long-suffering” of ages; which is the direst wrath!

And then it was that the Almighty permitted the most cruel of all marauders to devastate this coast, and to carry off its people into foreign slavery. And most terrible was all this retribution upon Africa and her sons.

Here it rained anguish and woe for centuries. “And the smoke of the country went up as the smoke of a furnace.”* And the exiled children of

* Genesis xix, 28.

Africa, in distant lands, were made "an astonishment, and an hissing, and perpetual desolations."* But mercy was mingled with all this wrath. Their lot was cast in the lands of men where the cross shone from their temple-spires, and the Bible was read at their altars. Terrible as was the ordeal of slavery, yet God restrained the wrath of their oppressors; not seldom did he turn the hearts of Christian masters and mistresses to them and their children; catechisings were commenced on many a plantation; schools, in course of time, began to multiply; a missionary, now and then, was sent to the colonies; right beside scourgings, and lacerations, and lawless legal murders, teaching and training, preaching and conversations, anti-slavery questionings, and emancipations were carried on; until now, at the close of nigh three centuries, millions of the children of Africa, on the isles and continent of America, have been turned from the paganism of their fathers; "the people that sat in darkness have seen a great light;" God has redeemed this injured people, and fearfully scourged their oppressors; tens of thousands of them, in all the lands of their thralldom, have received the enlightenment which comes from books and seminaries, from the Bible and churches; and now, as the end of all this chapter of providence, God is bringing scores and hundreds of them back to this continent, as colonists and merchants; as missionaries and catechists and teachers; and with them "casts the pearl of the gospel," † upon these heathen shores!

And now, when I look at the noble work which God has manifestly set before us and our children in this land, and think, especially, of the marvellous way by which God has brought us to it; I feel as if I could laugh to scorn all the long line of malignant slave-traders who have defiled and devastated this wretched coast of Africa, and fling in their teeth the gracious retort of Joseph: "As for you, ye thought evil against us, but God meant it unto good, to save much people alive." ‡ For *that*, I maintain, that is, "to save much people alive," *that* is the great mission of our race to this

*Jeremiah xxv, 9.

† This expression is borrowed from Marvell's [the Puritan's] "Song of the Emigrants in Bermuda." It is interesting to see that the Poet associates missionary duty with colonization adventure:—

"He cast
The Gospel's pearl upon our coast:
And in these rocks for us did frame
A temple where to sound His name.
O let our voice His praise exalt
Till it arrive at Heaven's vault,
Which then perhaps rebounding may
Echo beyond the Mexique bay!"

‡ The largest, the most distinct illustration of this fact is the case of "recaptured" Africans at Sierra Leone. From this body of redeemed men have sprung *two* of the most marked movements for the redemption of Africa, in modern times. 1. The emigration of Christian Yorubans, to the Egba country; which laid the foundation of the Abbeokutan mission. 2. The mission of my friend, Bishop Crowther—himself a native Yoruban—to the banks of the Niger.

coast: to turn this heathen population "from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them who are sanctified by faith."*

[CONCLUDED IN NEXT NUMBER.]

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COLONIZATION NOT TYRANNICAL OR HOPELESS.

LETTER FROM PRESIDENT LATROBE.

We clip the following communication from a New York journal. It is an able vindication and exposition of the principles, aims, and necessity of African Colonization:—

I see under the head of "Ohio Politics," extracts from a letter from General Cox, in reply to a committee from a Union association at Oberlin, whose object was to elicit from the General, as a Union candidate for Governor, more definite replies than the committee believed had been given in regard to some of the phases of what is known, now-a-days, as the negro question.

Without the advantage of General Cox's letter in full before me, I am obliged to rely on the extracts referred to, and among them I find the following:—

As foreign colonization is hopeless as well as tyrannical, the solution, says General Cox, is thus narrowed down to a peaceable separation of the races on the soil where they now are. While the races from Europe have amalgamated in this country, the African race will not, and its salvation or its destruction will be worked out in its final isolation. There can be no political unity, but rather a strife for the mastery, in which one or the other would go to the wall. It would be immediate. He sees no hope whatever that the feebler race would not be reduced to hopeless subjugation or utterly destroyed.

He suggests setting apart contiguous territory in the States of South Carolina, Georgia, Alabama, and Florida, and there organizing the freedmen in a state of dependence, analogous to that of the Western Territories, &c.

The general view here taken of the relations of the white and negro races of the United States, expressed in a political canvas by a candidate for popular favor, will probably attract more attention than when proclaimed, as it has been, for the last twenty years at least, by the colonizationists in their oft-repeated dogma, that "two races which cannot amalgamate by intermarriage can only exist in the same land as master and slave, or oppressor and oppressed." One alternative as regards the United States being now out of the question, the adoption of the others by General Cox may be taken as evidence that colonizationists, instead of being "mere philanthropists," may have been statesmen too, and may explain the connection of Clay, and Madison, and Marshall, and Fillmore, with the American Colonization Society.

But, while the soundness of General Cox's view in this particular is fully and cordially admitted, it is accompanied with an assumption which seems,

when made by so prominent a man, to require a notice which it would not perhaps otherwise receive. A random statement in general conversation, uttered inadvertently, a carelessly written paragraph in a newspaper, whose author has not taken the trouble to inform himself, can do little mischief, and needs no comment; but a candidate in these times for the Chief Magistracy of the State of Ohio, dealing with a subject of the extremest delicacy and greatest importance, is to be presumed, whatever the actual fact may be, to have verified every statement, and weighed every word of such a letter as that in question; and when he says, if not misquoted, that "foreign colonization is hopeless as well as tyrannical," many people will naturally believe that he knows what colonization, now nearly half a century old, is, and is prepared to prove his assertion in regard to it. Believing, however, that General Cox may not understand either the plan of African colonization, its principles, its aim or its results, and that what he has said is calculated to do injury to the Society of which, in some degree, I am the official representative, I have thought it my duty to publish the present letter, taking it for granted that General Cox, when he speaks of foreign colonization, means African colonization.

Inverting General Cox's order, let us see, first, if African colonization is tyrannical. General Cox evidently supposes that it involves the forcible removal of the negroes from the United States, otherwise the word "tyrannical" would not have been used by him. This is a great error. The constitution of the Society, its fundamental law, speaks of the removal of the free people of color, "with their own consent," to Africa. Practically, the Society addresses itself to the negro thus:—"So long as you can remain in America in comfort—so long as you are satisfied with the future which this country holds out for your descendants, remain here. It is not every one of you that is fit to go to Africa to endure the privations and toil of pioneers. You had better remain and die where you are. But, if you see that the war of races will leave you no alternatives save extirpation or removal—if you believe what such men as General Cox, practical men, brave and true men, statesmen, who know little or nothing about colonization as mere philanthropists, say upon the subject—if you believe that yours, as "the feebler race, must be reduced to hopeless subjection or utterly destroyed"—if you want, when you do change your home, to seek one where the white man cannot follow you, then go to Africa. Judge, however, for yourselves. Act on your own convictions. We believe General Cox's views in this regard are statesmanlike—that he sees further into futurity than you do—that he sees now what colonizationists saw forty and more years ago—and were we negroes, we would avail ourselves of the aid of the Colonization Society and emigrate to-morrow; but it is your business, not ours. True, we think the day against the coming of which we have been providing in the founding of Liberia has come—and General Cox thinks so, too—and that, if you do not see it now, circumstances will make you see it soon: but until you do see it, stay

where you are, and we will help to make you as comfortable as humanity requires we should do."

Now, the whole aim and scope of colonization is embraced in the above, and if there is any thing of tyranny in it, it is, at all events, difficult to say where it is.

The only tyranny in the case is the tyranny of circumstances. It is the tyranny that grows out of the foreign immigration and the natural increase of our people. We have now a population of some thirty-five or thirty-six millions or more. At the close of the present century our population, according to the ratio of increase shown by our eighth decennial census, will be one hundred millions; in a lifetime of seventy years from to-day it will be two hundred millions. These calculations, long since made by the colonizationists, were adopted by President Lincoln in one of his messages to Congress, on the authority, no doubt, of the distinguished Superintendent of the Census, Dr. Kennedy. While this great increase of population takes place our territory does not increase. Stop this increase, stop the foreign immigration, and the negro in America may have a future that shall be no worse than his present. Until then, however, regard African colonization not as a tyranny, but as a mighty and statesmanlike charity, whose subjects count by millions, and whose result will be the building up of civilized nations and the enlightenment and Christianization of a continent.

In the next place, General Cox is made to say "as foreign colonization is hopeless, as well as tyrannical," &c., &c., &c.

Now, if it is hopeless, it cannot well be tyrannical. What is meant, it is presumed, is, that if it were not hopeless it would be tyrannical.

It has been shown that it is not tyrannical, but the reverse. This, of course, is on the assumption that it is not hopeless, but that it presents a practicable plan of removing the negro race from the United States to Africa. General Cox does not think so, and suggests a vast negro reservation in South Carolina, Georgia, Alabama and Florida—about which a word or two presently—such a reservation as the Indians now have west of the Mississippi.

But is African colonization hopeless? It is, unquestionably, hopeless if it is to depend for success on the pecuniary contributions of the United States, or individuals—utterly, absolutely hopeless; and if these are the agencies to bring it about which General Cox had in view, he is unquestionably right—altogether right. Such aid may oil the machinery—prevent its "grating harsh thunder," but the machinery of African colonization is created by circumstances beyond man's control—circumstances such as the foreign immigration and the natural increase of our people, which have already been alluded to, and which will produce from America to Africa just such an emigration as now takes place between Europe and the United States—a voluntary, self-paying emigration, where the motive is that desire to better one's condition which is a characteristic of all civilized humanity, white or black—an emigration which will free the country in time from every negro in it,

and make them as rare in our cities as they are in the London and Paris of to-day.

Colonization is not hopeless, then. Circumstances have made it a necessity. Why, General Cox admits the whole theory in this connection, when he proposes to create his Southern reservation not only for the "freedmen," but for the negroes of other descriptions, inasmuch as he refers to causes in active operation which will, sooner or later, drive all to the South.

There is nothing new in African colonization. It is like all the colonizations that have preceded it, and which have depended for their success upon the attractions of the new home, or the repulsions of the old one, or upon both combined. Both causes are in combination in regard to African colonization. The American Colonization Society, with its limited means, has done all that it ever proposed to do. It has established a negro nation on the west coast of Africa, capable of self-defence, self-support and self-increase, and having within it all the elements of an honorable nationality, with good laws faithfully executed, with a plan of government modelled after our own, with a college and numerous schools, with a foreign trade rapidly developing. Liberia, thus established, has been acknowledged as an independent people by the leading Powers of Europe as well as by the United States. Thus much has been done in the way of making the new home that is offered to the negroes of the United States attractive. It remains for circumstances, and for commerce, such as will be necessary to meet the wants of the vast continent that is yet to be supplied with the manufactures of civilization in exchange for gold dust and ivory, and gums, and spices, &c., to do the rest in this respect. Of the repulsions of the old home, General Cox has said quite enough to render it unnecessary to add a word; and if it should be thought that impossible results are here anticipated, it is sufficient to state that the European immigration of the last twenty years exceeds in numbers the whole negro population of the United States, slaves and free; and to add, what must be conceded, that where the Irishman has one inducement to leave Ireland, the negro has ten to leave America, in the certainty of that future which General Cox himself predicts for them if they remain here.

True, the population of Liberia—emigrants from the United States and their descendants—does not exceed some twelve thousand or fourteen thousand souls; but the tardiness of its growth has been one of its recommendations; nor will its growth be more rapid speedily. It is not desirable that it should be. Its value will be slowly perceived by those whose ties in the United States are numerous and strong, and who, though descended from a foreign and different stock, have naturally come to regard America as native land. Generations must pass before the great result will be accomplished, and the United States shall present a homogenous population of white men, from the extreme North to the Gulf, and from the Atlantic to the Pacific—a result brought about by the only means competent to the end, and which it has been attempted to show are neither hopeless nor tyrannical.

One word in regard to the Southern negro reservation proposed by General Cox. President Lincoln had a similar idea when he advocated the Chiriqui settlement. The weak place in the plan is that it ignores the white man's greed for land wherever he can live. We have placed the Indians in reservations, some of which are still to be found in the State of New York. But what has become of the Indians? To settle the negroes permanently in the South you must make them strong enough to protect themselves against you, if you would save them from the fate of the Indians. Recent events have proved that you cannot do this if you would, and you ought not if you could. General Cox's idea is to save the negro from the white man—to relieve him from a competition in which he must "go to the wall." To do this, however, he must be placed where the white man cannot follow him; and of all the places that have yet been suggested, Africa is the only one that meets all the conditions of the case, and to this circumstances will ultimately as surely transport the entire race as that one day follows another.

The importance of the questions involved, the distinguished position now and heretofore occupied by General Cox, and the natural desire to place the Society, whose chief officer I am, correctly before the public likely to be affected by General Cox's letter, will account for the length of the present communication. The subject is so very full of matter that it is next to impossible to enter upon it without incurring the charge of unnecessary prolixity.

Very respectfully, &c.,

JNO. H. B. LATROBE,

President of the American Colonization Society.

ST. NICHOLAS HOTEL, August 3, 1865.

— o o o —

THEY WILL WISH TO EMIGRATE.

By Act of Parliament, slavery ceased in the British West Indies, August 1, 1834, and the slaves were made "apprentices" for a term of years. The planters were to receive £20,000,000 for their slaves. In all the Islands, the system of "apprenticeship" was regarded with dislike. In some of them, the Colonial Legislatures dispensed with it altogether, and decreed immediate and complete emancipation in preference to it. On the first day of August, 1840, it wholly ceased in all the Islands, and the negroes become wholly free. Even during the "apprenticeship," free black and colored men had the right of suffrage, if they had the requisite amount of property, were eligible to all offices, and some of them were members of the Colonial Legislatures, Magistrates, and officers of the Courts. Numbers of them were well educated; were teachers, rich merchants, and land holders; and no rule debarred them from social intercourse, on any terms, with any of their white neighbors whose acquaintance they could make. In law, and in theory, they were made fully the civil and social equals of the whites. Every thing

had been done that law could do, to place them on the most perfect equality with the white population. It was confidently hoped by them and predicted by many others, that all "prejudice against color" would soon disappear, and that their color would cease to be in any respect a disadvantage.

Following the above in the last (24th) Annual Report of the Massachusetts Colonization Society, appears much documentary evidence showing that in a few years these pleasing visions lost nearly all their brightness. Several of the papers presented in this connection having already appeared in our pages, we confine our extracts from the Report to the convincing conclusions arrived at:

The instruction to be derived by us from this history is obvious. The early and complete termination of slavery in the United States, though liable in its details to some of the uncertainty attending all future human action, is generally and confidently expected. The equality of the colored with the white before the law must follow ultimately, if not immediately. They must ultimately be allowed to vote on the same terms as white men, and must be equally eligible to office. Equal means of common and professional education must be open to them. Some of them will enter the learned professions, and become respectable in them; perhaps eminent in them. Some of them will obtain offices, and fill them respectably. Many of them will acquire wealth, and mingle with white men in the various pursuits by which wealth is acquired. All this has been done in Barbados, and other Islands of the British West Indies, and it will be done here. With this, many will find their highest aspirations met, and will be satisfied. But others will find, as their brethren in the West Indies have found, that whatever may be their relations to white men, they are still *a people*, and need *a country*; that, without "a nationality of their own," they cannot be what they are capable of being with one. They will wish to emigrate; and whither but to Africa?

This feeling scarcely existed in the West Indies when slavery was abolished. The "prejudice of race," or "of color," the "spirit of caste," was confidently expected soon to disappear; as confidently as any body now expects its disappearance here. The documents which we have quoted show how that hope has been disappointed. In 1848, the value of a Negro nationality was seen by some, and cautiously intimated. In 1855, its necessity, for the best good of the race, was clearly seen and expressed without reserve. In 1865, hundreds emigrate, and thousands wish to emigrate that they may enjoy it.

And so it must be here. All that any of them expect here, or that any of their friends expect for them, if conferred to-day, would not place them in a condition at all more advantageous than that of their brethren in the West Indies has been for a quarter of a cen-

ture. Here, as there, they would find themselves a distinct people; and though the distinction might not imply any inferiority, mental or moral, legal or social, still it would place them at a disadvantage, from which it would be desirable to extricate themselves by emigration. And this discovery will be made much more rapidly here than there. The changes in the circumstances of tens of thousands of them, consequent on the termination of the war, must hasten its progress. The demands on our Society will soon tax its utmost ability.

And this necessity of the return of the Africans to Africa for their own best good, seems to have been purposely ordained by Him who "hath made of one blood all nations of men to dwell on all the face of the earth, and hath determined the times before appointed, and the bounds of their habitation, that they should seek the Lord, if haply they might feel after him and find him." In assigning to each people its place in history and geography, He has had respect to the conversion of all to Himself, and has so "determined the times before appointed and the bounds of their habitation," as would best promote that object. Multitudes, whom wicked men, for their own purposes, had removed from Africa to other lands, He has, by years of stern discipline, fitted for his work on that continent, as no other men ever were fitted, and, so far as we can see, none but men of African descent ever can be fitted. And now, by many inducements, and especially by the disadvantages to which He subjects them every where else, He is urging them to return to the bounds of their appointed habitation, from which they were never rightfully removed, and to which they have a right to return and find a home, and do that work. And it is a glorious work; a work worth dying for; still more, a work worth living for and enjoying.

And that work is already going on prosperously, by the labors of those who have already understood these indications of Divine Providence, and obeyed them. We need not dwell upon their continued peace and good order, or the increase of their agriculture, of their commerce, and of their advantageous intercourse with foreign nations. The intelligent emigrants from Barbados made careful inquiries on all these points, and were satisfied. If further testimony is needed, it is furnished by the existence of a respectable College, in which a majority of the students do not need charitable assistance. Such a fact would not exist, if Liberia were not prosperous.

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LIBERIA PRESBYTERIAN MISSION.

MONROVIA: Rev. Amos Herring; Mr. B. V. R. James, teacher.

KENTUCKY: Rev. H. W. Erskine; D. C. Ferguson, teacher.

HARRISBURG: Mr. Thomas E. Dillon, licentiate preacher; Mr. Simon Harrison; Mr. F. A. Melville, teacher.

MOUNT COFFEE: — — —

SINOÛ: Rev James M. Priest; Mrs. Mary Parsons, teacher.

MARSHALL: Rev. Thomas H. Amos.

SETTRA KRU: Mr. Washington McDonogh.

Preaching Services—The Churches. Public worship has been regularly conducted in the churches at Monrovia, Kentucky, Carysburg near Mount Coffee, Sinou, and Marshall. From Settra Kru no report has been received, nor any from Harrisburg since Mr. Amos withdrew from the mission. Mr. Dillon's services would not be commenced in this place until the end of the year. In general good attention was paid to the preaching of the Gospel, and to most of the churches some additions of communicants were made. The church in Monrovia, however, by reason of deaths and removals, reports a reduced number of members. Precise returns of communicants have not been received, but the number may be stated as follows: at Monrovia, about 40; Kentucky, 46; Sinou, 63; Mount Coffee, 30; Marshall, 14. Six new communicants were received by the church at Kentucky, and twelve at Mount Coffee, or at Carysburg rather, four miles distant from the station at Mount Coffee. In most cases the members of these churches are settlers from this country, but a few of the members are natives of Africa, recaptured slaves and others. The station at Mount Coffee is among the Golahs, a native tribe.

Schools—Alexander High School. At most of the places where the Missionaries live schools are kept up. The school at Monrovia under Mr. James' charge has long been a means of doing much good, and it is still well conducted, and attended by as many scholars as can be accommodated; the number reported is 63. Many applications for admission had to be refused. Owing to Mr. James' feeble health and his other duties, he found it necessary to employ a male teacher as an assistant during part of the year; Mr. Dillon rendered efficient service in that post before his appointment as a missionary licentiate preacher. The school at Kentucky reports 34 scholars, under Mr. Ferguson's instructions; the school at Sinou, as well as the church, Mr. Priest reports as "about at a stand still;" at Marshall, 21 scholars are reported in the school, of whom 3 are natives; and at Mount Coffee, 15 boarding scholars, mostly recaptives, besides two young men preparing for the ministry of the Gospel.

The Alexander High School building, met with a heavy loss in March of last year by the falling in of the roof and the destruction thereby of the second story walls, just when the last work was finishing on the roof. By a kind Providence no lives were lost; but the re-opening of the school was much delayed, and considerable additional expense incurred. Under Mr. Melville's charge, assisted by Mr. James, the work was resumed with vigour, and the building was again covered and enclosed before the rains commenced in June. A part of the work within has been completed, but much remains unfinished. The heavy pressure on the funds of the Board led to the delay in this work; for a time all progress was arrested. But

the Committee hope to see the building finished before long, and the instructions of the school resumed with good prospects of success.

The Missionary Field in Liberia—The missionaries of the Board in Liberia are engaged in labors similar to those of our ministers, whose lot is cast in newly-settled parts of the country; they might be called home missionaries, as ministering chiefly to their own people. There are, however, natives of Africa more or less within reach of most of the churches, and it is considered important that a constant reference should be made by these churches and ministers to their evangelization.

The Committee do not despair of gaining access eventually to the native tribes in the interior, or bordering on the Liberia territory, as the largest sphere of the missionary work on this part of the African coast; but no special progress has been made in this respect during the last year. Mr. McDonogh's station is among the Kroos, an important native tribe. Though no report has been received from him, the Committee learn with pleasure through Mr. Priest that his influence among the natives is good, and that he enjoys their confidence. If this station should be continued, a matter now under consideration, new buildings must be erected, and such measures should be taken as will increase the efficiency of the work among the Kroo people.

—*Twenty-Eighth Annual Report Board of Foreign Missions Pres. Church.*

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MOHAMMEDANISM OR CHRISTIANITY.

The Anthropological Society of London, the youngest and most pretentious of the so-called scientific societies of England, has lately been discussing the question of whether Mohammedanism or Christianity is better suited for the civilization and elevation of the African race. Mr. W. Winwood Reade, the author of *Savage Africa*, some time ago read a paper justifying Mohammedanism, polygamy, and slavery, and, as a matter of course, condemning Christian missions, as Christianity was altogether unsuited to the negro, whom it only made worse than he was when in a Pagan state. He was supported in his views by Captain Burton, the traveller.

At an adjourned meeting, an able reply to this attack was read by Mr. H. Burnard Owen, who vindicated the character of the Christian negro and his instructors, while at the same time, he pointed out how much the work of the missionary was thwarted, and the character of his converts deteriorated, by the conduct of the traders on the coast, who set both the faith and morals of the Gospel at defiance. He pointed to remarkable instances of mental and moral attainment among the maligned race. The case of Bishop Crowther is, he said, an affectual refutation of the assertion that the native African is incapable of being raised to a very high standard of intellectual advancement. Does the request of another native minister

(Rev. G. Nichol) betray incapacity for education? He desired a friend to send him from England some books, foremost on the list of which was *Alford's Greek Testament*, next an *Arabic Lexicon*, *Maunder's Treasury of Universal Knowledge*, *Maunder's Biographical Treasury*, *Melville's Sermons*, etc. To the Church Missionary Society he applies for two first-rate University men to superintend the studies of the African theological students, adding: "It will not do to send men of ordinary capacity now-a-days. Our students are too well taught in their Greek Testament not to catch their professor tripping if he displays insufficient knowledge." That this assertion is not unfounded, the Freetown grammar-school examinations in 1859 conclusively show. The Governor expressed his astonishment at the intelligence of the pupils. "I had no idea that you had such youths," he said; "they can learn anything."

Every part of the coast, from Sierra Leone to the Gaboon, can boldly proclaim the success of missionary enterprise. With regard to the assertion that the converts to Mohammedanism were much more numerous than those to Christianity, such a representation is not corroborated by official documents, for the Colonial Blue Book, issued in 1863, gives the returns from Sierra Leone under the census of 1860 as follows: Total population, 41,624; of these were liberated Africans, 15,782; born within the colony 22,593. Of the whole population, only 3357 remained Pagans; 1734 were Mohammedans, 15,180 were Methodists, etc., and 12,954 Church people; 11,016 children were taught in the schools in the year. The trade of the colony is steadily growing; the population are rapidly learning the general customs of civilized society, and in many instances amassing wealth, enabling them to vie with European enterprise. Sierra Leone is thus proving not only a refuge for those who are rescued from slavery, but a nucleus of civilization and school of Christian teaching. The appeal to the pocket is often, in religion, as in many other instances, a very good test of the sincerity of our feelings, and the earnestness of these converts can scarcely be questioned when we find that in 1854 the native church undertook the whole pecuniary responsibility of their primary schools, at a saving to the Church Missionary Society of £800 per annum. In 1861, the contributions amounted to above £10,000; the following year the clergy were supported by local means, and rendered independent of the Society at home.

Dr. Livingstone replied very convincingly, though somewhat contemptuously, to the statements made by Mr. Reade and Captain Burton, at a meeting of the London Missionary Society. He alluded in the following terms to the statements concerning the spread of Mohammedanism in Africa:

Ever since I was a boy I have heard a great deal about the advance of Mohammedanism; and in my own pretty extensive travels I have also been looking out for the advance of that wave of Mohammedanism which I was led to believe would soon spread over the

continent of Africa. Now, I never happened to meet with a Mohamédan till two years ago, when I met two Arabs on Lake Nyanza, who were very busy slave-traders. They were building an Arab vessel to transport slaves across the lake toward the east, and they were at the same time as busy as they could possibly be transporting the slaves by means of two boats. One of their men understood the Makololo language; I found him to be very intelligent, and we could converse readily together. I was rather anxious to find out whether he had been made a convert. He was the servant of these Arabs, who had been there for fourteen years, but this poor fellow knew nothing at all about Mohammedanism except that it was wrong to eat an animal if its throat was not cut. (Laughter.) Why, the people knew as much of our religion as that in about three weeks after our arrival, for they would not go to hoe their garden on Sundays because they were afraid that if they did they would have an unlucky crop. All the Mohammedan proselytism that has come under my own observation, and all that I have been able to ascertain about their converts, is simply this that occasionally in the west and north of Africa they make forays and capture numbers of people and sometimes conquer large portions of territory. In doing this they gratify their own selfishness; they get slaves, land, and other plunder; but I find lately, on making some inquiries, that the native Christians, the men whom our missionaries have converted in West and South Africa, and also in the West Indies, contributed upward of £15,000 annually to the support and spread of their faith. (Cheers.) In the one case the Mohammedans gratify their selfishness; in the other the native Christians make large sacrifices for the propagation of their religion. Now, I think the religion which teaches people to deny themselves and make sacrifices, must be divine; and for all that I can ascertain, the only religion that makes proselytes is the religion of our Lord Jesus Christ.

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THE NEW NILE DISCOVERY.

The London Athenæum says: "The result of Mr. Baker's voyage up the Nile is not (if we understand him) the discovery of a new source. What Mr. Baker has done in his adventurous journey is remarkable; still it is only a matter of detail—the partial exploration of a great basin in the Nile course, far below the Victoria Nyanza, and which Speke has already laid down in his map under its native name of Lula Nzige. This lake, which Mr. Baker proposes to call in future the Albert Nyanza—a change of name for which we can see no reason—appears to be a part of the Nile, as Speke has described it, and not an independent feeder of that river.

"Speke marked it in his map as connected with the Nile, at a lower elevation, the difference of level being caused by the Karu-

ma Falls, equal, perhaps, in grandeur to those of Niagara. The name of these falls Mr. Baker also proposes to change, substituting for the native name of Karuma that of a private English gentleman—a suggestion in which it is impossible that any geographers will be found to concur. The Juta Nzige has the same sort of relation to the Victoria Nyanza as Biehne has to Neufchâtel, Thun to Brienz, and Ontario to Erie.

“Mr. Baker’s account of his travels is interesting, and we give the principal paragraphs in his own words:

‘After eighteen days’ march I reached the long-wished-for lake, about one hundred miles of M’rooli, at Vacovia, in north latitude 1 deg. 14 seconds. In respect for the memory of our lamented prince, I named it (subject to her Majesty’s permission,) the Albert Nyanza, as the second great source of the Nile—second, not in importance, but only in order of discovery to the Victoria Nile-head. The Victoria and the Albert lakes are the indubitable parents of the river.

‘The capital of Unyoro (M’rooli) is situated at the junction of the Nile and Kafoor rivers, at an altitude of three thousand two hundred and two feet above the sea level. I followed the Kafoor to latitude 1 deg. 12 min. north, to avoid an impassable morass that runs from north to south; upon rounding this I continued a direct westerly course to the lake. The route throughout is wooded, interspersed with glades, thinly populated, with no game. My route lay over high ground to the north of a swampy valley running west; the greatest elevation was three thousand six hundred and eighty-six feet. The rocks were all gneiss, granite, and masses of iron ore, apparently fused into a conglomerate with rounded quartz pebbles.

‘The Albert Lake is a vast basin, lying in an abrupt depression, the cliffs, which I descended by a difficult pass, being one thousand four hundred and seventy feet above its level. The lake level is two thousand and seventy feet, being one thousand one hundred and thirty-two feet lower than the Nile or M’rooli; accordingly the drainage of the country tends from east to west. From the high ground above the lake no ground is visible to the south and southwest; but northwest and west is a large range of mountains, rising to about seven thousand feet above the lake level, forming the western shore, and running southwest parallel to the course of the lake. Both King Kamrasi and the natives assured me that the lake is known to extend into Rumanika’s country to the west of Karagwe, but from that point, in about 1 deg. 30 min. south latitude, it turns suddenly to the west, in which direction its extent is unknown. In north latitude 1 deg. 14 min., where I reached the lake, it is about sixty miles wide, but the width increases southward. The water is deep, sweet, and transparent; the shores are generally clean and free from reeds, forming a sandy beach.

'Lake Albert Nyanza forms an immense basin far below the level of the adjacent country, and receives the entire drainage of extensive mountain ranges on the west, and of the Utumbi, Ugunda, and Unyore countries on the east. Eventually receiving the Nile itself, it adds its accumulated waters and forms the second source of that mighty river. The voyage down the lake is extremely beautiful, the mountains frequently rising abruptly from the water, while numerous cataracts rush down their furrowed sides. The cliffs on the east shore are granite, frequently mixed with large masses of quartz.

'The actual length of the Albert Nyanza, from south to north, is about two hundred and sixty geographical miles, independent of its unknown course to the west between 1 and 2 degrees south latitude, and of its similar course in the north in latitude about 3 degrees.' "

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TOUR TO BOPORA.

Rev. J. Kistler, of the Lutheran Mission at Muhlenburg, Liberia, thus describes a visit which he recently made to Bopora, supposed to be about one hundred miles interior of Monrovia.

After proper preliminary arrangements, I left Muhlenberg mission for Bopora, January 23d, 1865. I arrived at W. S. Anderson's, about four miles below us, on the St. Paul's river, about 9 a. m. With him I had made a previous engagement to start for Bopora on that day. He had two fine African ponies, one of which he furnished me and the other he rode himself. At 10 o'clock we started with a train of six "boys" (country men.) We passed no towns of any importance until we reached Suce, Gaytoomba's town, where we tarried for the night. We found the road rather difficult to this place, as it was very narrow and crooked, and we had to pass through several marshes. We were very kindly received by Gaytoomba; he at once furnished us with supper and gave us a country house to occupy during the night. Gaytoomba is quite an old man, and holds the gate to the Boson country. Any one who can pass his town will not be molested, though he travel hundreds of miles interiorward. He also settles all palavers (disputes) between persons or tribes on this side of his town and in his rear. Gaytoomba's town has a strong barricade around it—population about 400 or 500.

After a good night's rest, we arose and were off at five in the morning; reached Jollasavies' town at half-past seven. Between Gaytoomba and Jollasavies we passed many hills of rich iron ore. Passed Fabanna's town at nine. Dined at Cabah's at twelve, on venison and rice,—reached Gevies' (Barrow, head man,) at half past five. Here we tarried for the night. We might have pressed on to the next town, but the head man and people were very anxious we should stay. We did not then know the secret of their anxieties—we,

however, soon found that the town was threatend by another town, and they thought if they could retain us, their enemies would not attack them. The remedy succeeded. In coming to Gevies' we passed many beautiful streams, where the white sand was rolling with the flowing waters; we also passed much iron ore and many beautiful large bottoms, finely timbered and with a soil well adapted to the growth of sugar-cane, &c. Gevies is from eight to ten miles from the St. Paul's river, about sixty or seventy miles from its mouth. It is a small barricaded town of about one hundred and fifty inhabitants. We were well entertained at Gevies.

At five in the morning we again proceeded on our strait, tortuous way. After passing several half towns, many beautiful streams, some iron hills, and much fine soil, well timbered, with much less under-wood than around Muhlenberg, we were welcomed into Bamboo's town. Bamboo is one of the sons of king Boson, who died some years ago. Bamboo was raised by Hon. J. McGill, of Monrovia. He spoke the English language quite well, and has a good deal of common sense. We were not in town more than fifteen minutes, until several bowls of nice dumpboy was served us, afterwards fowl and rice. Bamboo's town contains about 300 or 400 inhabitants. It, as well as all the other towns we passed, except a few smaller towns, has a strong barricade. All barricades that I have seen are made alike, viz: by lashing poles or sticks of timber, set upright, together with vines or rattan. As at other towns, crowds of people were around us, looking and making remarks. I think they had never seen a white man at this place.

At Bamboo's town we found that the back of one of our ponies was galled, hence we left him. We left Bamboo's about half-past two p. m., and after riding and walking alternately over hills and large scenes of level land, we finally reached Bopora between eight and nine p. m. After sunset we travelled by bamboo light. As before, we passed a number of small towns in our afternoon ride. At one time we travelled about twenty miles without meeting even a half town. In going from Bamboo's to Bopora we saw some iron ore, but not as much as we saw at some other places. We passed some beautiful timber, land generally well adapted to the raising of cotton, sugar-cane, coffee, indigo, pea or ground nuts, &c., &c. As soon as we entered Bopora a crowd began to collect around us, and until we reached the king's house, to which we were conducted by one of his servants, several hundred had collected. The king (Toso) received us kindly. We remained in his house twenty or thirty minutes, then were invited to another house, especially fitted up for our dwelling during our stay in town. Soon after our occupancy of the house, a fine country supper was placed before us, of which we ate heartily.

We then inquired of the king relative to his band of music, as we heard he had one. He responded favorably, saying he had a band, and it should meet and play for us at once. Not many min-

utes elapsed until right in front of our house a large fire was kindled, and the band was on the ground. They began to play, and be assured I was not a little surprised at the harmony of their music. The band was composed of eight members, six of whom had horns, made of elephant tusks, beautifully carved and painted. These all gave forth different sounds or tones. The bass horn was made of a large tusk, and as they ascended the scale the horns were less. They had a hole cut into the tusk near its thin end, into which they blew the same as into a flute or fife. They had no holes for the fingers, hence the different tones were produced by the lengths of the horns and by putting the hand into the large open part of the horn and again removing it. I noticed that one small horn had the large end closed and the small one open. The different tones were produced by the performer opening and closing this end with the palm of his hand. They had also two drums; one had three heads placed on hollow sticks or logs, from one to two feet long, the other had but one head—they beat them with their hands, not sticks. I, however, saw a large war drum, about five feet high, made on the principle of the above, which was beaten with sticks. The band serenaded us three times during our stay. They played different tunes, and there was great variety throughout their performance; sometimes only one horn was played, sometimes two or three, and then all would join in; sometimes the drums beat softly, then again loud and full. The horns used in this band are also used for war horns.

At about eleven o'clock we were awakened by music—a human voice and an instrument—right before our door. "What is it?" "A guitar?" "No, but it is fine music." "Ah, it is a harp; let us invite him in." Such conjectures as the above were made as the old man stood before our door and sang and played most delightfully. We invited him in, and, true enough, we found it to be a species of harp with twelve strings. He sung and played a long while, and then retired—having proven to us, that even far out in the wild jungles of Africa, that most noble of all human sciences is to a certain degree cultivated. We were serenaded thrice by him. He came from far in the interior.

During our first day's stay at Bopora, we saw many things of interest. In the morning, about six o'clock, we visited the market, which is held outside of the barricade, under a large tree; rice, country cloths, country pots, beads, tobacco, vegetables of various kinds, &c., were offered for sale.

We again entered the town, and saw some men weaving: the principle is the same as the American loom; they have a regular shuttle, and all the other fixings are made according to the civilized mode of weaving. They do not, however, weave such wide cloth; their cloth is not more than from six to ten inches wide; they thus weave a long strip, then cut it in pieces from five to ten feet long, join the edges of these strips, and sew them together until

the cloth becomes from three to five feet wide. This, then, is a common country cloth, worth here from one to one and a half dollars in trade. The cloths are usually white and blue striped; sometimes entirely white, and sometimes all blue. I saw some beautiful cloths worth fifteen or twenty dollars. They sometimes make them of many colors, large and with fine thread, valued at from sixty to one hundred dollars. The women do the spinning. The cotton at Bopora is of a much better quality than that which is raised around us.

One of the greatest curiosities we saw was king Toso's tame fish. About thirty rods east of the town a small creek flows along. In this creek we saw eight or ten hundred cat-fish, from six to eighteen inches long, also fifty or one hundred small reddish fish. I saw about two bushels on one heap near the shore. These fish are fed in the creek, and when any one comes along they rush in quantities to the spot, expecting food.

Before reaching Bopora, and whilst at Bopora, I noticed a long range of high mountains to the northeast, about ten miles distant. These are evidently the mountains of Kong.

At Bopora I purchased some country cloths. If I would have had money, (tobacco, cloth, &c.) I could have purchased several hundred in a day. I also bought a few curiosities. But the Mohammedans, who mostly make them, i. e., swords, knives, cutlasses, with beautiful sheaths, and trinkets worn about the neck, arms, feet, and on the head, are not generally willing to sell.

Cattle are plentiful at Bopora—they are nearly all yellow, and have long horns and legs. They are much smaller than American cattle. Horses, I did not see any—they are brought from points still further interior. Quite a number of horses are sold yearly, down along the St. Paul's and at Monrovia, which are brought from points 200 or 300 miles interiorward. These horses are all small, but can carry a large man with ease.

We had intended to leave Bopora on the second morning after our arrival, but when we told the king of our intention, he said it was impossible for us to leave, as he had not yet secured as many bullocks for my friend Anderson as he desired. In the meantime, Marmora Sow, (one of old king Boson's sons,) sent in an urgent request that we should come to see him. As the town was seven miles distant, I proposed to remain and let Mr. Anderson go. He started, and was soon welcomed into the town. Marmora lives pretty much in American style, as far as his house and furniture are concerned. He has a two-story house with board floor, a thing I never saw in all the native towns I have visited. He has bedsteads, chairs, table, dishes, &c. He killed one goat for my friend Anderson, and dashed him a beautiful country cloth. That same day, his boys killed an elephant not far from his town. Many elephants are killed in that region. I did not see any wild animals whilst out there or along the path, but heard a number of monkeys and bush-dogs make noise and bark.

In Bopora there are two classes, the "gentlemen" and the slaves. The "gentlemen" are the Mohammedans, many of whom are wealthy, and have their own property. If the king wishes a cow or country cloth, he must buy it of them. These gentlemen step around in fine country cloths, and wear sandals. The slaves do the drudgery. They are usually caught in war, carried to the town, and put in stick or chains. To put in stick, is to fasten one leg to a log of wood with an iron.

The habits of the people are more rude than nearer the American settlements. It is true, they manufacture more cloths, and are well supplied with these, but they have very few American dishes; country bowls are all the go. They almost universally eat with their fingers. They had hard work to find two wooden spoons in Bopora. I did not see a knife or fork. In the morning, I noticed the "gentlemen" wore sandals, but during the day, king, gentlemen and slaves go without shoes.

The houses in Bopora are made of sticks, one story high, plastered outside and inside. There are no streets in the town, the houses are placed promiscuously, usually close together so that there is but a narrow walk between them. They live on rice, eddoes, cassada, ground peas, plantains, bananas, beans, beef, mutton, goat-meat, fowls and wild-game. They sleep on mats laid on the ground, with a block of wood for a pillow, and a country cloth for a covering.

Coming home, it was reported that the path was closed at Jolasavies' town on account of war, but we found no difficulty in passing. Nothing of special interest occurred on our home road. We travelled the same path we had gone. We arrived home safely, glad to reach there after a long and fatiguing ride.

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TRADE ON THE NIGER.

The steamer "Thomas Bazley" leaves here for the Niger on the 13th July. She is a fast paddle steamer, recently sent out by the West Africa Company, (limited,) under the management of Wm. McCoskry, Esq., and proceeds up the Niger on a trading expedition, to visit the trading depot at Accassa at the mouth of the Niger, and to form other trading depots higher up that river.

We understand that the palm oil traders in Brass river, close to the Nun branch of the Niger, have, since the formation of the Victoria trading factory at Accassa by Captain Derecourt, sub-agent for the West Africa Company, used every means in their power to stop trade. They object to Niger expeditions intercepting their oil; they have even encouraged the natives to use force, wishing and content to receive drivlets of oil at the Brass river instead of extending trade with the interior of the country, where oil and ivory can be had more abundant and at a cheaper rate than on the coast, not having to pass through so many hands.

Expeditions up the Niger were promoted mainly by the late Mr. McGregor Laird; those during the last three years have been performed by H. M. S. "Investigator," under Lieut. Le Froy, R. N., Lieut. Gambier, R. N., with Wm. McCoskry on behalf of the local Government of Lagos; and last year's expedition under Lieut. Knowles, R. N.

Bishop Crowther goes up the Niger in this vessel, accompanied by seven assistant Missionaries from Sierra Leone, who, with their wives and children, will be settled by the Bishop at various points on the banks of the river, and preach the Gospel of glad tidings to the natives in their own tongue.

The "Thomas Bazley" is an iron paddle steamer, engine 90 horse power; she carries 150 tons cargo, exclusive of space for four days coal or wood, and steams 12 to 14 knots, at a draft of 5½ feet. She is the best steamer hitherto sent out from England; but it is a pity that English ship-builders do not copy our trans-Atlantic brethren, in constructing capacious and swift river steamers, at a light draft of water. One of the Ohio boats, with engines on deck, large deck accommodation for passengers and goods, and drawing not more than two feet water, would be able to start from Lagos by Lagoons to the Niger, without going to sea at all, and conduct traffic at all seasons of the year, instead of, as at present, only going up the river during the rainy season, from July until October.

—*The Anglo-African, Lagos, West Africa.*

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LETTER FROM HON. HENRY CLAY.

The Richmond (Virginia) Times lately gave place to the following letter from this eminent man—the original of which is in its possession:

“WASHINGTON, 8th December, 1849.

“Gentlemen:—I have received here your official letter inviting my attendance at the Colonization Meeting of the Virginia Society, intended to be held at the Capitol in Richmond, on the 18th instant, and to partake of its proceedings. Continuing to feel the liveliest interest in the African colonization of the free people of color in the United States; having all my original impressions in favor of the scheme strengthened and confirmed by successful experience, and now entertaining no doubt of its entire practicability, and of its being susceptible of an expansion so as to colonize, in reasonable time, all the colored people of the United States now free, or who may be hereafter emancipated, I should be most happy to accept your invitation, and to assist in the endeavor of giving a new and more vigorous impulse to the efforts of the Virginia Society. On other accounts it would afford me much personal gratification to revisit the Capital of my native State. But I regret, gentlemen, that my public duties do not allow me to leave this city at the time proposed.

“I am, with high respect, your obedient servant. H. CLAY.”

EXTRACTS FROM THE LIBERIA HERALD.

APPOINTMENTS.—The President has been pleased to make the following new appointments: *Montserrado County*—Collector of Customs, J. F. Dennis; Land Commissioner and Notary Public, J. W. Hilton; Clerk of the Supreme Court, J. H. F. Evans; Register, J. W. Boston; Marshal, T. G. Fuller. *Sinoe County*—General Superintendent, H. B. Stewart; Collector of Customs, W. Bunner.

ABORIGINAL.—The Neh Yambo tribe at Cape Palmas, having paid the fine imposed on them some years ago, have renewed their assurances of loyalty, and requested a seat about one mile from the sea shore. A deputation from the principal men of the Beddoo tribe, of which nine men were killed by the Nanna-Kroo people last April, has had several audiences of the President.

ELECTION.—According to the returns from the last biennial election, His Excellency President Warner, and Vice-President Priest have been re-elected for another term.

DIPLOMATIC AND COMMERCIAL AGENTS OF LIBERIA IN FOREIGN COUNTRIES.

GREAT BRITAIN AND IRELAND.

Consul-General—Gerard Ralston, London.

Consuls—Charles Cotesworth, Liverpool; Thomas Clegg, Manchester; John A. Callender, Edinburg; A. Lloyd Fox, Falmouth; Wm. Wait, Bristol; Albert Carey, Guernsey; Wm. W. Harvey, Cork; W. D. Mathews, Penzance and St. Ives; Joseph Atkinson, Hull.

Vice Consuls—Charles Leigh Clare, Manchester; Edwin Fox, London; Thomas Baynon, Newport, S. W.; George Vertue, Edinburg.

UNITED STATES.

Charge d'Affairs—Henry M. Schieffelin, Esq., New York.

HOLLAND.

Consul-General—Henry Muller, Rotterdam.

HANSE TOWNS.

Consul—C. Goedelt, Hamburg.

BELGIUM.

Consul—P. Schwinde, Antwerp.

HAYTI.

Consul—J. Theodore Holly, Port-au-Prince.

SIERRA LEONE.

Consul—Theodore Rosenbush, Freetown.

SENTENCE COMMUTED.—The President, having considered in connection with certain alleviating circumstances, the case of one Marday, a native, who was, at the March Term of the Court of Common Pleas, condemned to be hanged, has been pleased to commute the sentence to imprisonment with labor for a term of years.

STATES THAT ARE IN TREATY RELATIONS WITH LIBERIA.—1, Great Britain and Ireland. 2, France. 3, Lubec. 4, Bremen. 5, Hamburg. 6, Belgium. 7, Holland. 8, United States. 9, Italy. 10, Sweden and Norway. 11, Denmark. 12, Hayti. 13, Portugal.

EXPLORATION.—We publish in this number the donation proffered by that friend of Liberia, H. M. Schieffelin, Esq., of New York, for the purpose of promoting the exploration of the interior of Liberia. The government will furnish the complement of the means for the purpose. The enterprise is one that should be carried out. For several reasons our interior should be explored; and though we wonder if some of our friends who tell us to go interiorward because our boundaries there are “very elastic,” will dispute with us the possession of any wealthy regions we may explore; yet we think it best for us to explore; not that we intend to give up our sea coast to the quiet possession of others, but because a portion of our energies might be expended to more advantage in the rich interior of Liberia.

A Donation of Two Hundred Dollars.—The above sum is a donation from H. M. Schieffelin, Esq., of New York, to be applied to the outfitting of a company of at least three persons who will volunteer to resume the travels in and unfinished exploration of the interior of Liberia, commenced by the late G. L. Seymour and J. L. Sims. Any three persons presenting themselves and approved by the Executive to undertake the enterprize, will have the benefit of the \$200 donation. The complement of means to complete the outfit will be furnished by the Government.

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From the Liberia Herald.

THE BARBADIANS IN LIBERIA.

On the 11th of May, the brigantine *Cora* arrived in this harbor bringing 346 emigrants from Barbados. The American Colonization Society had appropriated ten thousand dollars, and collections had been made in various parts to defray the expenses of the emigrants to this country. A few days before this several had arrived from Barbados and Demarara, *via* Sierra Leone.

For a long time there has been an earnest desire among the col-

ored people in the West Indies to come hither; pent up and confined within narrow bounds, they see in those Islands no outlet for their industry, (especially agricultural) and they have been induced to come here, where broad fields wait to smile under their industrious cultivation.

Besides, they are not the dominant race in those Islands; and though they may build up flourishing States there, the glory will not be theirs. A small minority rules a large majority, and assumes all the honor and the profit of the labor of that majority. We can only point to this and similar cases when foreigners complain that in Liberia the few civilized people rule a much greater number of natives.

We shall look to our brethren to assist us in building up a nationality, for they have told us that this was the first consideration that induced them to come.

If they are men of the right stamp they will consider the flesh pots of Egypt as having little value when compared with the glory of a free negro nation. It is duty too that ought to impel them to this work; for they have as much right to redeem Africa as any other men have. And though their white brethren in the Island whence they came endeavor to place obstacles in their way and restrain them from coming, and tell of the dangers of the way; they should put their fingers in their ears and cry "*life! life!! national life!!!*"

Nor should our brethren come here expecting to find a home like a paradise, a glorious free nation, with social couches of down, and political thrones of gold.

No nation is made glorious but by the sacrifice of sweat and blood. The great Western Republic, the wonder of the world, the United States of America, had many difficulties with which to contend, and many generations to pass through before it attained its present eminence. And so it was in the case of all other great nations; they had many baptisms in fire and blood, before they could come forth glorious and free, and terrible in their might.

We welcome our brethren to these shores; they have with us an equal share in the heritage of their fathers. And while we are laying the foundations of this negro Republic, we entreat them to come over and help us, that with their aid we may lay those foundations broad and deep.

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SETTLEMENTS PREVENT THE SLAVE TRADE.

The following is a summary of the report of Colonel Ord, the Commissioner appointed by the British Government to visit and examine its settlements on the West Coast of Africa:

Colonel Ord was directed to inquire into the state of the British establishments, their financial conditions and systems of taxation, and especially into the moral influence which British occupation

exercises on the neighboring tribes. Governmental relations with them were to form one of the most important subjects of the report. The taxation of natives, the exercise over them of British protection, the practice of entering into negotiations and engagements with them, were topics which, in his preliminary instructions, were indicated as demanding Col. Ord's careful consideration.

The settlements reported on are—Gambia, Sierra Leone, the Gold Coast, and Lagos, and then come some "general observations," in which Colonel Ord considers how far the settlements attain the objects which the country has in view in maintaining them, viz: the suppression of the slave trade and the encouragement of British commerce, and how far they may be more completely attained by any improved arrangements.

As regards the slave trade, it is a well-established fact that it has disappeared from the neighborhood of every spot on the West Coast, which has been made a British settlement; the distance to which it has been removed depending in a great measure on the extent to which the authorities of the settlement have been able to make their influence felt. Nor need this statement be limited to British territory, the Dutch and Danish possessions on the Gold Coast, and the Republic of Liberia having been equally the means of banishing the traffic from their vicinity.

Commerce alone is powerless to put an end to the slave trade: Lagos has for many years had a large trade carried on by British and other foreign merchants, yet this did not prevent it from being at the same time the head-quarters of slavery in the Bights. At Whydad an extensive trade in palm oil has existed since 1849, and yet slaves have been regularly shipped from that port up to the present day, and, as has been already stated, a cargo was waiting embarkation there in December last. Nor is this difficult of explanation. Palm oil, which forms the principal article of trade is collected by natives, chiefly domestic slaves, residing at or near the coast, its weight and bulk preventing it from being brought from a great distance in a country where there are no rivers; and it is evident that it would answer the chiefs better to turn their laborers to account in this way than to sell them for exportation, even were not the customs of the country entirely opposed to such a proceeding. There is nothing, however, to prevent the chiefs from purchasing for export any number of slaves captured in the hunts which are regularly undertaken

for this purpose in certain parts of the interior, and so legitimate commerce and the slave trade may be found combined in any spot on the coast to which civilized authority or influence does not extend. Thus the existence of the British settlements, and of the Republic of Liberia, has served to eradicate the slave trade from all but one spot on the fifteen hundred miles of coast extending from the Gambia to Quittah; and the recent acquisition of Lagos may be said to have freed almost entirely from the curse the remainder of the coast; the two exceptions being the small spot between the Gambia and Sierra Leone, and a portion of the sea coast lying between Quittah and Lagos, immediately in the rear of which are the dominions of the notorious King of Dahomy. Whydah, the chief seaport of his dominions, is, as it has always been, the principal place of export.

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FROM LIBERIA.

The Cavalla Messenger for August reports the safe arrival of the barque "Thomas Pope," with emigrants from New York, on Saturday, July 29th. It states that "the Pope made a most successful voyage, and returned immediately via Bassa and Monrovia to New York."

The Sugar crop on the St. Paul's river, according to the Messenger, "cultivated on 682 acres, yielding two and a half to three hhd. each, will give 4,211,200 lbs. as the product of the year 1864."

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FOR LIBERIA.

A vessel will sail from Baltimore on the 1st of November next, with emigrants for Liberia, under the patronage of this Society. Persons wishing to take passage in her are requested to make their arrangements so as to be ready at that time. The friends of the colored race will do us the favor to communicate this information to such of the people of color as are fitted to be useful in Liberia, and to liberally aid the Society in its twice-blessed work of beneficence and mercy to the colored population in two hemispheres.

Letters will be forwarded upon the receipt of the recently enacted United States postal charge of ten cents for each half ounce.

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PROPOSED AMENDMENTS OF THE CONSTITUTION.

At the Annual Meeting of the New Hampshire Colonization Society, held at Concord, June 15, 1865, it was

Resolved, That this Society respectfully proposes that Amendments to the Constitution of the American Colonization Society be made to the following effect:—

First. That Article 5 be so amended as to give more permanency to the Board of Directors.

Second. That Article 6th be so amended as to make the Executive Committee members *ex-officio* of the Board without limitations as to voting.

Third. That Article 7 be so amended as to change the number of members requisite to form a quorum at the meetings of the Board of Directors, and modify the condition of transacting business.

Resolved, That our Secretary be directed to communicate the foregoing propositions to the Corresponding Secretary of the American Colonization Society, agreeably to Article 9 for amendments to the Constitution; and that our Delegates be requested to lay the same before the Directors at their next annual session. A true copy: S. G. LANE, *Secretary.*"

We are officially notified that the Maine Colonization Society, at its Annual Meeting at Portland, July 22, 1865, took action looking to changes in the Constitution of the American Colonization Society, similar to those involved in the foregoing propositions of the New Hampshire Society.

Receipts of the American Colonization Society,

From the 20th of August, to the 20th of September, 1865.

MAINE.			
By Rev. F. Butler, (\$63.)		bury a L. M.....	30 00
Auburn—Hon. C. Record, \$5.		By Rev. J. Root Miller, (\$15.)	
Hon. N. Morrill, \$6. Cash,		Webster—H. N. Slater.....	15 00
\$2.....	10 00		
Bath—Mrs. H. M. Ellingwood,	10 00		45 00
Brunswick—Rev. Prof. T. C.		RHODE ISLAND.	
Upham, E. Everett, Esq.,		By Rev. J. Root Miller, (\$29.)	
ea. \$5. Rev. Pres. L.		Newport—A Friend, \$19. J.	
Woods. Rev. Prof. A. S.		P. Hazard, \$10.....	29 00
Packard, Cash, Cash, Cash,			
ea. \$2.....	20 00		29 00
Gorham—Hon. T. Robie, \$2.		CONNECTICUT.	
Cash, \$1.....	3 00	By Rev. J. Root Miller, (\$308.50.)	
Saco—Hon. Philip Eastman,		Greenwich—Miss Sarah Mead,	
\$10. T. Jordan, Esq., \$5.		\$10. Mrs. Augusta Mead,	
E. P. Burnham, M. Lowell,		Oliver Mead. Lyman Mead,	
Esqs., ea. \$2. Friend, \$1.	20 00	ea. \$5. Tho. A. Mead, \$4.	
		J. Mead, \$2. J. E. Brush,	
		A. & B. Brush, Joseph	
	\$63 00	Brush, ea. \$1. Cash, 50c.	34 50
NEW HAMPSHIRE.		Stamford—Dea. Theo. Daven-	
By Rev. F. Butler, (\$7.00.)		port, R. Swartwout, George	
Laconia—Cong. Church and		Elder, J. Fergurson, ea. \$5.	
Society.....	7 00	Mrs. Geo. Brown, Edward	
By Rev. Dr. Orcutt, (\$3.)		Gay, ea. \$2. Mrs. M. E.	
Keene—Mrs. Josiah Colony...	3 00	Rogers, \$1.....	25 00
		Winnipauk—E. C. Bliss, \$5.	
	10 00	Mrs. Charles Betts, \$2.....	7 00
VERMONT.		Southport—A Friend.....	5 00
Enosburg—Rachel S. Nichols,		Newtown—Mrs. Sarah Bald-	
George Adams, ea. \$2, per		win.....	10 00
George Adams.....	4 00	Colchester—E. Ransom, E. W.	
		Day, ea. \$5. Mrs. N. Hay-	
MASSACHUSETTS.		wood, Dr. S. E. Swift, J. C.	
Newburyport—Ladies Coloni-		Hammond, ea. \$2. J. M.	
zation Society, Mrs. Harriet		Peddinghause, Mrs. M. A.	
Sanborn, Secretary, to con-		Tainter, Mrs. N. A. Avery,	
stitute Mrs. Nathan Folans-		J. O. Brown, Cash, ea., \$1..	21 00

<i>Fitchville</i> — Mrs. Sherwood Raymond	5 00
<i>New London</i> —Rev. Dr. Hal- lum, Mrs. N. Billings, ea. \$5	10 00
<i>New Britain</i> —F. H. North, \$25. E. B. Erwin, G. M. Sanders, ea. \$5.....	35 00
<i>Middletown</i> —Miss C. P. Alsop, \$5. Mrs. J. Barnes, \$1....	6 00
<i>Meriden</i> —Charles Parker, \$20. John Parker, \$10. Dea. Wm. Booth, \$2.....	32 00
<i>Wallingford</i> —E. H. Ives, \$3. Dr. J. B. Pomeroy, Israel Harrison, ea. \$2.....	7 00
<i>Bridgeport</i> —N. Wheeler, \$15. F. Wood, Mrs. Ira Sherman, Mrs. Sylvanus Sterling, ea. \$10. H. Lyon, Mrs. C. S. Simons, Mrs. Ellen Porter, Geo. Sterling, J. C. Loom- is, S. H. Wales, ea. \$5. P. E. Lockwood, Mrs. P. T. Barnum, Miss Ann Wardin, Mrs. Dr. Adams, S. J. Pat- terson, each \$3. D. W. Thompson, Sherwood Ster- ling, S. B. Ferguson, ea. \$2. E. Birdsey, N. Beardsley, P. B. Segee, ea. \$1.....	99 00
<i>Norwalk</i> —Wm. S. Lockwood, \$5. Mrs. J. North, A. E. Beard, ea. \$3. Rev. D. R. Austin, \$1	12 00
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	\$308 50

NEW JERSEY.

By Rev. Dr. Orcutt, (\$227.59.)

<i>Mount Holly</i> —T. D. Armstrong, J.W. & C. Brown, ea. \$10. James Lippincott, J. C. Ten Eyck, ea. \$5. Miss Eliza Palmer, Sam'l Semple, ea. \$4. J. E. Shuff, \$3.50. I. W. Heulings, Sam'l Semple, jr., Dr. Budd, Cash, ea. \$3. John Ekins, Mrs. Thos. Newbold, Dr. Read, Mrs. Rhoda Lamb, Mrs. C. Wills, Mrs. B. B. Woodward, H. Gaskill, J. L. Githers, Dr. Rhees, A. R. Shreve, Miss Josephine Budd, Rev. R. A. Chalker, each \$2. C. S. Stockton, W. M. Risdon, A. R. Haines, P. V. Cop- pock, Benj. Buckman, J.	
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Butterworth, R. A. Semple, Mrs. E. Kempton, J. Bodine, S. Burtis, Mrs. Leander Budd, Mrs. E. McHenry, Mrs. R. Newbold, T. C. Alcott, J. A. Porteus, R. Han- kison, John Dobbins, E. Merritt, John Butterworth, Geo. Heisler, C. Clothier, E. Holeman, J. L. N. Strat- ton, Miss Susan Haines, H. C. Chinn, Benj. Kemble, Miss E. Rowand, Wm. N. Shinn, each \$1. Others, \$4.75	110 25
<i>Newark</i> —Coll'n in St. Paul's M. E. Church, Rev. R. L. Dashiell, pastor; \$50 of which was given by Cor- nelius Walsh, Esq.....	100 00
<i>Hightstown</i> —Baptist Church, Dea. Enoch Allen, \$6. Oth- ers, \$9.34, in part to consti- tute their pastor, Rev. Isaac Butterfield, a L. M.....	15 34
<i>Cranberry</i> —M. Perrine.....	2 00
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	227 59

PENNSYLVANIA.

<i>Cross Creek Village</i> —Miss Mary Vance	5 00
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DISTRICT OF COLUMBIA.

<i>Washington</i> —Miscellaneous, FOR REPOSITORY.	718 38
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NEW HAMPSHIRE — <i>Peterbor- ough</i> —Reuben Washburn, to Sept. 1, 1866	1 00
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VERMONT— <i>Enosburg</i> —George Adams, Ward Knight, S. H. Dow, each \$1, per George Adams, to Jan. 1, 1866.....	3 00
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<i>Burlington</i> —Rev. J. K. Con- verse	6 00
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<i>West Rutland</i> — Charles E. Boardman, per Rev. J. K. Converse, to March 1, 1866,	1 00
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OHIO — <i>Canal Dover</i> — Mrs. Louisa C., Blickensterfer, to Sept. 1, 1866	1 00
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KANSAS — <i>Leavenworth</i> —Rev. S. R. Woodruff, to Oct. 1, 1866.....	1 00
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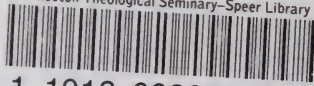
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Donations	692 09
Miscellaneous.....	718 38

Total.....\$1423 47

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